

THE STARVING MILLIONS IN INDIA

Scenes Tragic and Picturesque Described
by Gilson Willets.

Special correspondence of The Florida Star.

AHMEDNAGAR, India, May 19.—On my way to India I supposed I was traveling 10,000 miles to watch 10,000,000 people starve to death. After repeated visits to the great relief camps, however, I find I have come 10,000 miles to watch the Anglo-Saxon races in the act of saving the lives of millions of the "Aryan brown."

Besides these particular 10,000,000 of famine sufferers whose wants are immediate there are 40,000,000 others who in bands of 10,000 or more may at any



DR. LOUIS KLOPSCH.

moment cry out for food. But for the present I can write only of the 10,000,000 who are absolutely dependent upon government or private charity.

Of these nearly 6,000,000 are fed and clothed and kept alive at the numerous government relief camps. As many as possible of the remaining 4,000,000 are being cared for by missionaries with money supplied by foreign contributions, notably American.

There is no better thermometer of the famine than a government relief camp. These camps, like a thermometer, indicate the rise and fall in the intensity of the famine; they show the increase or decrease in the number of sufferers according to the number of people at the relief works. Last week the number of people being cared for by the government increased by 61,000, so that the total of persons cared for by the government is at this writing in exact figures 5,611,000.

These government relief camps are of three kinds—first, petty camps, in charge of a native, where not more than 1,000 people are fed; second, great camps, in charge of an English engineer, where from 10,000 to 15,000 people are given work; third, moving camps, in charge of a native—camps of a few hundred people, who are employed in roadmaking and who change their base of operations every few days as the work progresses.

At a town called Kodgaon, 150 miles from Bombay, I had my first glimpse of life at a relief station. This was the petty station, called Warwand camp, where 800 people were employed in breaking stone and in carrying the broken stone to spots convenient for the repair of the highway.

This Warwand camp is in the center of the Deccan, a great desert plain in the center of the Bombay presidency. Imagine a vast desert of brown parched earth, where never a green thing rests the eye, where you breathe the hot air that well high suffocates you, where not an insect sound is heard, where only carrion birds hover in the still and dreadful air, where the sun looks like a disk of brass pasted on the sky, and you have the environment of the setting of this government camp.

Then, in the midst of this desert place, picture for yourself a hundred heaps of gray, jagged rocks, each heap swarming with human beings, who, with chisel and hammer, are breaking the rocks into stones. The sun, cruel and relentless, beats down its scorching rays upon uncovered heads, and the hot air tries to absorb the ripe moisture yet in their poor, shriveled, shrunken bodies. The skin of these people looks like tanned leather. Their bones present an outline as of a skeleton. Never a song is heard—only the click, click of the hammers. Never a smile is seen—only a grin of what may be called a glad despair when the sun settles low on the horizon, when the hours of stone breaking are nearly over, when the 2 cents for the day's work is almost earned.

Two-thirds of these sad, silent beings crouching on the rocks are women. Here are nursing mothers with babe at breast; here are women about to become mothers; here are little girls only 8 years old bearing a red mark on their foreheads, giving notice that they are married; here are girls only 14 years of age with shaved heads, indicating that they have even so soon reached widowhood. All these, with the men breaking stones at 2 cents a day, in order to keep life in their poor bodies!

The government famine code says that pregnant women and nursing

mothers shall be supported without having to work; but, with every desire on the part of government to carry out the letter of the code, native officials frequently overlook certain clauses.

The second camp I visited was the big camp at Ahmednagar, where 15,000 people are employed building a great reservoir for the storage of water for the city.

A tonga, or pony jaunting cart, carried us from Ahmednagar across the parched country to this great camp, called Kapurwadi. Again two-thirds of the workers were women. The scenes of the little camp visited the day before were here repeated on a colossal scale. Here were 5,000 women carrying pans of mud and mortar on their heads—women reduced to mere burden bearers. I saw neither shovels nor picks. Each woman simply gathered up the earth in her hands, packed it into a sort of dishpan with which she was provided, carried the load on her head to the great embankment, then returned, in line with hundreds of her sisters, for another load. Thus with the hands of women a great hole is being dug and a great wall being built, these two things—the hole and the wall—forming a reservoir in the heart of the dreadful desert of India.

Meanwhile at more than a hundred stations missionaries shelter many thousands. Widows and orphans, the aged and helpless little children and famine sufferers generally are given work, are fed and clothed and taught to look up instead of down, all by the wise expenditure of moneys supplied chiefly by the American people. Dr. Louis Klopsch of The Christian Herald, who is himself in India at this moment, journeying from camp to camp in pony cart or ox cart or by any means of transportation the country affords, is, if one may judge by the cordial greetings, public demonstrations and the recognition of the press everywhere in his honor and in compliment to his philanthropic work here, easily the most popular and most welcome American in India today next to that gracious lady, the vicereine.

I went with Dr. Klopsch to one of the great relief camps and accompanied him on his tour of inspection. The main object of his visit here is to see and learn for himself how gigantic relief measures may be organized and most quickly applied to the needs of the greatest number of sufferers.

During the famine of 1897 he sent here more than \$400,000 and a shipload of corn for the relief of the starving. This time he will raise fully \$1,000,000. He is awaiting the arrival of the relief ship Quito, chartered by the American government and loaded with corn by The Christian Herald, which is now on her way here.

Yesterday, at Ahmednagar, a gathering of a great multitude of weavers who had been benighted and whose very lives in some cases had been saved by the money contributed by the American people swarmed around Dr.



DEATHWATCH.

Klopsch with gifts of sweet smelling flowers made up into bouquets and garlands. The interpreter told me that the weavers metaphorically were prostrating themselves in the dust at the feet of the "savior" and begged him to accept the flowers as an expression of their appreciation of his work. Dr. Klopsch touched the flowers in token of acceptance and then told the interpreter to announce that he could not consent to the decoration and that if they would kindly excuse him he would personally add 100 rupees to the municipal fund for the relief of the poor and needy.

To return to the great relief camp, where I am writing this, the people work all day, from sunrise to sunset, in the scorching, devilizing heat, save during the two hottest hours at midday. At night they return to their tents of matting, little abodes supplied

by the government and laid out like a military camp. Each tent is numbered, and four persons are allotted to each tent. The men are at one end of the great encampment, the women at the other. Where whole families are employed every attempt is made to keep these families together, a whole field being set aside for tents big enough to accommodate families of four or more.

So much for the dramatic and picturesque side of the famine. The tragic side is a sight that brings tears. If one could describe the awfulness of the tragic scene, the pitiful sight of thousands of lives now ebbing away because of the too great lack of food, before coming to this haven; if one could unfold before the eyes of the American nation the panorama of the famine stricken portion of India, with its millions of starving, naked people, the purses of a whole nation would be opened wide to give money to wipe such misery off the surface of the earth.

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TIME TABLE NO. 27. IN EFFECT JUNE 25, 1900.

SOUTH BOUND (Read Down.)				(Read Up) NORTH BOUND.			
No. 39 Daily	No. 38 Daily	STATIONS.	No. 76 Daily	No. 37 Daily	No. 75 Daily	EAST COAST SUMMER RESORTS.	
4:05p	1:00a	Lv. Jacksonville	Ar. Jacksonville	7:30p	10:10a	Pablo Beach, St. Augustine, Ormond, Daytona, Coronado Beach (New Smyrna).	
5:15p	11:15a	Ar. St. Augustine	Lv. St. Augustine	8:20p	9:00a		
5:25p	11:25a	Lv. St. Augustine	Ar. St. Augustine	8:30p	9:10a		
5:35p	11:35a	Lv. Hastings	Ar. Hastings	8:40p	9:20a		
6:12p	12:02p	Ar. East Palatka	Lv. East Palatka	8:50p	9:30a		
6:40p	12:30p	Ar. Palatka	Lv. Palatka	9:00p	9:40a		
5:50p	11:40a	Lv. Palatka	Ar. Palatka	9:10p	9:50a		
7:25p	6:55a	Ar. San Mateo	Lv. San Mateo	9:20p	10:00a		
6:15p	12:05p	Lv. East Palatka	Ar. East Palatka	9:30p	10:10a		
7:42p	12:32p	Ar. Ormond	Lv. Ormond	9:40p	10:20a		
7:50p	12:40p	Lv. Ormond	Ar. Ormond	9:50p	10:30a		
8:05p	12:55p	Lv. Daytona	Ar. Daytona	10:00p	10:40a		
8:20p	1:10p	Lv. Port Orange	Ar. Port Orange	10:10p	10:50a		
8:30p	1:20p	Lv. New Smyrna	Ar. New Smyrna	10:20p	11:00a		
8:40p	1:30p	Lv. Titusville	Ar. Titusville	10:30p	11:10a		
8:50p	1:40p	Lv. Cocoa	Ar. Cocoa	10:40p	11:20a		
9:00p	1:50p	Lv. Rockledge	Ar. Rockledge	10:50p	11:30a		
9:10p	2:00p	Lv. Eau Gallie	Ar. Eau Gallie	11:00p	11:40a		
9:20p	2:10p	Lv. Melbourne	Ar. Melbourne	11:10p	11:50a		
9:30p	2:20p	Lv. Roseland	Ar. Roseland	11:20p	12:00p		
9:40p	2:30p	Lv. Sebastian	Ar. Sebastian	11:30p	12:10p		
9:50p	2:40p	Lv. St. Lucie	Ar. St. Lucie	11:40p	12:20p		
10:00p	2:50p	Lv. Fort Pierce	Ar. Fort Pierce	11:50p	12:30p		
10:10p	3:00p	Lv. Tibbals	Ar. Tibbals	12:00p	12:40p		
10:20p	3:10p	Lv. Eden	Ar. Eden	12:10p	12:50p		
10:30p	3:20p	Lv. Jensen	Ar. Jensen	12:20p	1:00p		
10:40p	3:30p	Lv. Stuart	Ar. Stuart	12:30p	1:10p		
10:50p	3:40p	Lv. Hobe Sound	Ar. Hobe Sound	12:40p	1:20p		
11:00p	3:50p	Lv. West Jupiter	Ar. West Jupiter	12:50p	1:30p		
11:10p	4:00p	Lv. West Palm Beach	Ar. West Palm Beach	1:00p	1:40p		
11:20p	4:10p	Lv. Boynton	Ar. Boynton	1:10p	1:50p		
11:30p	4:20p	Lv. Delray	Ar. Delray	1:20p	2:00p		
11:40p	4:30p	Lv. Fort Lauderdale	Ar. Fort Lauderdale	1:30p	2:10p		
11:50p	4:40p	Lv. Lemon City	Ar. Lemon City	1:40p	2:20p		
12:00p	4:50p	Lv. Miami	Ar. Miami	1:50p	2:30p		

Buffet Parlor Cars on Trains 35 and 78.

Between Jacksonville, Pablo Beach and Mayport.

STATIONS.	No. 15 Daily	No. 17 Daily	No. 19 Daily	No. 21 Daily	No. 23 Daily	No. 25 Daily	No. 27 Daily	No. 29 Daily
Lv. Jacksonville	7:10a	4:50p	7:00p	10:40p	9:00a	2:00p	7:00p	10:50a
Ar. Pablo Beach	7:45a	5:25p	7:35p	11:15p	10:05a	2:35p	7:35p	11:25a
Ar. Mayport	8:00p	11:40p	8:00p	11:40p	10:20a	3:00p		

STATIONS.	No. 16 Daily	No. 18 Daily	No. 20 Daily	No. 22 Daily	No. 24 Daily	No. 26 Daily	No. 28 Daily	No. 30 Daily	No. 34 Daily
Lv. Mayport	5:40a	8:10a	5:50p	9:25p	8:25a	11:25a	5:25p	9:35p	3:00p
Ar. Pablo Beach	6:05a	8:35a	6:25p	9:50p	8:50a	12:00p	6:00p	10:10p	3:30p
Ar. Jacksonville	6:40a	9:10a	7:00p	10:20p	9:20a	12:30p	6:30p	10:40p	3:50p

Between New Smyrna and Orange City Junction.

City Junction.					No. 11	STATIONS.		No. 12				
No. 3	No. 1	STATIONS.		No. 2	No. 4							
3:25p	10:40a	Lv.	New Smyrna	Ar	2:05p	8:15p	7:00a	Lv. Titusville	Ar	1:20p		
4:06p	11:51a	"	Lake Helen	Lv	1:20p	5:05p	8:28a	"	Minus.	Lv	1:12p	
4:20p	12:00p	"	Orange City.	"	1:10p	4:40p	8:50a	"	Osteen.	"	11:57a	
4:25p	12:15p	Ar.	Orange City	Jct.	"	1:05p	4:40p	9:30a	"	Enterprise.	"	11:35a
								9:30a	"	Sanford.	"	11:00a
All trains between New Smyrna and Orange												
All trains between Titusville and Sanford												

All trains between New Smyrna and Orange City Junction daily except Sunday.

Between Titusville and Sanford.

No. 11	STATIONS.	No. 12
7:00a	Lv. Titusville	Ar. Titusville
7:10a	Lv. Titusville	Ar. Titusville
8:28a	Lv. Titusville	Ar. Titusville
8:50a	Lv. Titusville	Ar. Titusville
9:20a	Lv. Titusville	Ar. Titusville

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